UNITY. FREEDOM.

THE

Unitarian

MONTHLY.

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

FAITH. FELLOWSHIP.

No. 71. [Vol. VI.—8.] August, 1909. ONE PENNY.

REV. CHRISTOPHER J. STREET, M.A., LL.B.

Born, Nottingham, 1855; son of the Rev. James C. Street (now of Shrewsbury); spent early years in Manchester, Newcastle-on-Tyne, and then in Belfast; began to preach at 18 years of age with temporary charge of the Church at Carrickfergus, Co. Antrim, and his missionary efforts in Belfast led to the establishment of the Hopeton Street Mission School. Educated at Newcastle Grammar School, Nottingham High School, Belfast Royal Academical Institution, Queen's College, Belfast, Manchester New College, London; graduated B.A., 1876, M.A., 1878 (Queen's University, Ireland), and LL.B. (Royal University, Ireland) 1892. Minister, Padiham Unitarian Chapel 1879-83; Lecturer, Scottish Unitarian Association, 1883-86; Minister, Croydon, Free Christian Church, 1886-82, and founded Croydon Domestic Mission and built Dennett Hall; Minister, Upper Brook Street, Manchester, 1892-95; Secretary, Manchester District Association of Unitarian Churches, organising Forward Movement; taking active part, too, in Social Questions' Union; after serious breakdown of health and recovery, had a temporary ministry of one year, 1895-6, at Ramsgate and Margate; from thence to Bank Street Chapel, Bolton, 1896-1903; founded Halliwell Road Free Church (1899) and became President Bolton Temperance Union; removed to Sheffield, Upper Chapel, 1903, secured the building of the Attercliffe School-Church, free of debt, has been two years President of Sheffield and Derby District United Kingdom Alliance, and is now Chairman of its Executive; he organised The Ministerial Fellowship and has been its efficient Secretary from its beginning (1899), is also Secretary Ministers' Pension and Insurance Fund; is author of books: "Jesus, the Prophet of God," and "The Immortal Life," and of several Unitarian pamphlets. Mr. Street has a clear and direct style of preaching, is a forcible platform speaker, is strong in faculties of initiating and organising, and a good man of business; his high personal character, uncompromising integrity, and indomitable energy combine to render his services increasingly valuable in every sphere of his activity and to make him powerfully effective for the realization of the great aims on which he sets his mind and heart.

Varieties.

"It was only a glad 'Good morning,'
As she passed along the way;
But it spread the morning's glory
Over the live-long day."

The race is divided into two classes—those who go ahead and do something, and those who sit still and inquire: "Why wasn't it done the other way?"

——— —O. W. Holmes.

Be noble! and the nobleness that lies
In other men sleeping, but never dead,
Will rise in majesty to meet thine own.

—J. R. Lowell.

God Glorious in Creation.

(By the Rev. JOHN FOX).

Great and glorious is the Name
Of our God, who rules the sky;
Evermore He is the same
And His love can never die.

Forth from night and chaos came
All the worlds, whose bright display
Fills this universal frame,
With the light of night and day.

Ever in His works would we
See the wonders of His hand;
His reflected Deity,
When He decks the smiling land.

All creation sings the song
Of His wisdom, throned on high;
Tells how unto Him belong
Wondrous things of earth and sky.

All His laws unerring are,
Nature's guidance to secure,
They enfold the farthest star,
And to endless years endure.

Praise and honour will we give
Unto His eternal Name;
Flows His love to all that live,
And is evermore the same.

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER VIII.

An earnest and active minister does not go through life without having exciting experiences.

One of my predecessors in a church in the north stood up to proclaim the Gospel in the streets, and he was "sodded," that is, the people pelted him with sods of grass, but he persisted and compelled them to listen.

In the same town it was my lot to embark on a series of public week-evening lectures in the Mechanics' Institute, expository of Unitarian Christianity—questions invited. Considering the local conditions it was no doubt a somewhat daring thing to do, for "orthodoxy" was rampant. It was quite an experiment. Such a thing had not been done in this place before, and it was very problematical as to what would happen. Would any of the public come to listen? or was it likely that we should be ignored?

To our agreeable surprise the lecture hall was crowded. So much so indeed were the people packed together that the lecturer himself when seated had people so closely round him that he only had room to rise from his chair and to deliver his lecture.

And the questions and questioners! Local preachers and class leaders, and a batch of theological students from an orthodox college a few miles away were there, evidently intending to be a storming opposition. And storm they did, as much as circumstances would permit. Had the lecturer not been calm, kindly, persuasive, the meetings would have been stormy indeed. As it was they were exciting enough.

What did I mean by "Faith?" inquired a theological student. Had I faith that I should reach home in safety that night? he asked.

Another, an elderly man, was a Methodist class leader and local preacher, who could not hide his bigotry, turned to a young woman sitting near him, and who eagerly clapped when the lecturer gave his replies, said to her:

"Do you belong to this lot?"

"Yes, I do," replied she, with some spirit. "I was born amongst them. I've been a scholar and teacher in their school; I'm a singer in their chapel choir; I was christened amongst them; if I'm to be wed, I shall be wed amongst them."

"Don't you know," said the old man hotly, "that you'll go to hell?"

"No, I don't know anything of the sort. But if I've to go to hell for belonging to them I would sooner go to hell with them than go to heaven with such as thee!" was her passionate retort.

This elderly opponent, who regarded us his neighbours as infidels and could so readily consign us to the torments of an endless hell, when leaving the meeting at its close felt someone touch his shoulder, and on turning round he met the face of an elderly woman, the wife of the postmaster, and giving him a keen look she said to him:

"How can you fashion to come here to denounce a Christian minister whose only offence is that he is preaching the Gospel, when at this very time you know a disgraceful charge is about to be made against you in your own church?"

He turned from her and slunk away. His disgrace had not been made known. But a few weeks after he was struck off the preachers' plan and deposed from his position of class leader, having been found guilty of immoral conduct.

Night after night the students and several orthodox leaders heckled me, and they were answered by quotations from the Bible, and by admissions from the works of their own orthodox scholars. We had to move into a larger hall to accommodate the crowds who came. By the most manifest fairness on the part of the lecturer good order was maintained through the most exciting experiences. And at the concluding lecture the students themselves moved a vote of thanks acknowledging the courtesy with which they had been treated and gratefully testifying to the effectiveness of the lectures and discussions as powerfully stimulating thought and inquiry.

The local newspapers were for some weeks deluged with theological correspondence aroused by the lectures, and from that time Unitarian Christianity in that locality commanded more respectful consideration than it had met with previously.

The following winter a repetition of the experiment was attempted, but failed. The orthodox people realised that they had boomed our doctrines by having crowded our meetings and discussing with us. This time they would not be drawn. They met our announcement of lectures by a conspiracy of silence and let us severely alone. But it was too late. The mischief, as they considered it, of causing people to inquire and think for themselves had been done. For afterwards people joined our church, who traced their conversion to those lectures and discussions, and some of those orthodox students of theology, after becoming ministers, admitted that their theology had been changed, and that the change had been due to the same exciting causes.

(To be Continued).

Literature.

"The Jewish Religion in the time of Jesus," by Dr. G. Hollmann, of Halle, translated by Edward W. Lummis, M.A., 2/- net. Philip Green, 5, Essex Street, Strand, London, W.C.

To understand Jesus we must understand also the time in which he lived, and especially the Jewish Religion in which he was reared. This book is written to make it easier for those who desire it, to comprehend the kind of religious atmosphere and thought in which Jesus moved. It includes a study of the Jewish Church and the sects contained therein, of its doctrine and piety, of the distinction between ecclesiastical and popular piety, and of the Apocalyptic ideas then rampant. As an introduction for general readers into a department of historical research which is far too little known this volume should prove very serviceable. The survey of "The Jewish Apocalyptic" here given sheds considerable light on the significance of some of the sayings and teachings of Jesus, and assists the reader to see how much he reflected the popular conceptions of his age, and to what extent he rose above them. The Appendix, including a Historical Table of Events and a Chronological Survey of Literary Sources, is a valuable addendum to an informing book. Perhaps the arrangement of the subject matter of the work might be more helpful if each section closed with a summary of its important points, or for instance, in section II. definite tabulation of the Doctrines of the Jewish Church. Of course, the reader who desires it may do these things for himself.

"The Sunday School Quarterly," edited by the Rev. J. Arthur Pearson, No. 2, July, 1909, 3d. Sunday School Association, Essex Hall, Essex Street, London, W.C.

The second number of the S. S. Quarterly maintains the high quality of its first,—which is saying much. There is quite a confusing variety of topics: What Teachers demand in Superintendents; Religious Instruction to Young People in Switzerland; The Human Boy; Science and Religion; S. S. Anniversary preaching; The Church of Youth; The Story of the Pilgrim Fathers; The Boys' Own Brigade; Notes for Teachers; The Question of Bible Teaching; My Sunday Schools; Music in our Schools; Work of Sunday School Associations; Notes by the Way; and some hymns. This enumeration gives some idea of the nature of the contents. Two papers not yet mentioned: "The Just-as-you-are Land" and "My Chinese Chum," however excellent in their way, seem out of place in a Sunday School Quarterly, as any connection between them and Sunday School work will not be very obvious to many readers. With Sunday School Teachers above the average of those to be found nowadays, the Quarterly is sure to be greatly appreciated. But its circulation and success depend upon it being supplied to all the teachers in Unitarian Sunday Schools, including those of average ability and even those below the average. Whether the Quarterly is too good—too high—for these, to be of much practical use to them, remains to be seen. What do our teachers really need in the way of help? is the problem. Mr. Pearson is making a very laudable attempt to meet the needs as he sees them, and he and his Association deserve all the support and encouragement our Sunday School teachers can give them. The Rev. R. K. Davis' paper on "Bible Teaching" amongst other good things says that ——

> "Our great need is for a more uniform and a more definite religious instruction. I will state three reasons why I consider there is this need:—
>
> (1) Our scholars are not, as a rule, going into the church or chapel after leaving our Sunday schools.
>
> (2) The general inability of both old and young to state any definite religious belief when asked for it.
>
> (3) The chaotic, non-religious, and often non-moral character of much of the teaching given in our Sunday schools."

and again—

> "We need more 'bigoted' and dogmatic teaching in our schools as well as in our church."

This is qualified by the words: "All the bigotry and dogmatism a true Christian can display," and "I do not want the religious instruction I am pleading for to be mode 'bigoted' or more dogmatic than that which is to be found in the four Gospels, or that which was characteristic of our Lord and Master himself when on earth." It is evident that by the term bigotry Mr. Davis means "obstinate devotion," and by "dogmatism" he means "positive assertion," and that he does not use the words in their narrow and hurtful sense. Did space permit we would like to quote from Mr. Stephen Noel's graphic description of "The Human Boy" and from other papers. But we ask our readers to get the Quarterly for themselves.

Unitarians and the Future.

IN YORKSHIRE AND ELSEWHERE.

(By the Rev. A. H. Dolphin).

Now and again we hear and read prophecies as to what is to become of our cause and movement, and speculations as to whether our work is done and our mission fulfilled. Quite recently one of our leading ministers is reported to have said that "the Unitarian denomination was not going to be the Church of the future. Happy for it when that day came, when it would just be absorbed into that Church. Unitarianism would just be a page in Church history showing how a small body of people, not liked and threatened with punishment in the next world if they did not get it in this, were brave enough to stand up in the days of darkness and maintain their faith." To be faithful in days of darkness and brave in maintaining faith in spite of dislike and threats of punishment is good, and shows qualities in nature which are generally calculated to give a good account of themselves, and do not appear to me to suggest mere absorption into some other movement. Of course it may be true of a church bearing the Unitarian name, and probably that is what is meant, but whatever name the Church of the future may be known by, of one thing I am persuaded, that judging as far as one can from signs of the times, from movements in the churches of the present day, and from the ideals and aspirations of the leaders of religious thought among us, that Church will be animated and pervaded by the principles, aims and ideals of the Church at present upheld by Unitarians. That is to say, that in spirit, if not in name, it will be what is now known as Unitarian. With me, and in my mind, 'Unitarian' is a grand and comprehensive term. I agree with Dr. Savage when he says that it is "the grandest name in Christendom and the most significant name in the modern world. It means unity of life, unity of truth, unity of religious aim, unity of endeavour. Let us fling abroad our flag," he continues, "until we win and bring within our fellowship all the free souls who care for these noble ideals and aims."

The question which naturally arises in one's mind is, will not the Church of the future care for these noble ideals and aims for which we now stand and have at all times stood, covering them all, embracing them all, in the grand and comprehensive term of Unitarianism? And that is followed by another question as to which is the nobler attitude for us to-day, contemplating our absorption, or flinging abroad our flag? As long as I can remember anything connected with our body there have been those who like the man (or woman was it?) who 'enjoyed poor health,'—have contemplated absorption, and they have not usually been those who were found to be flinging abroad our flag. The important matter seems to me to be that we should try to make the Unitarian Church of to-day worthy to be the Church of the future, and then we need not trouble ourselves very much as to the particular name it shall bear at the time that is suggested by the indefinite term 'the future.' I should have more hope of this being accomplished if one could see that this was our sole or even predominant aim at present, but I fear that it is not so. Judged by many public utterances, debates, and conferences we seem more concerned about other things than this all-important one. It would be well sometimes for us all to ask ourselves whether we attach real importance to our work and mission in the world; whether we realise as we should the great need there is amid the seething thought and changed conditions of our time, of just that position which we hold, and those principles which are ours? We have need to realise our mission: the importance and need of it in the world and then give to it all our influence and all our strength. What the future has in store for us no one knows. It may be that absorption in a larger movement may be our lot, and if so we will not complain, but for the present we are not so absorbed, but have a life and work of our own under the grandest and noblest flag that I know. Shall we not fling it abroad and try to win to it those free strong souls in the world who will stand by our side in the strife of truth with falsehood, and in mutual devotedness to the good and true? At any rate let us live while we can a full and complete life of our own.

On Caravaneering.—By "VANUM."

[Though the following article from a Unitarian Vanner is not exactly what the Editor asked for—something in promotion of our Van Mission work—it throws a sidelight on that work which is sure to be of interest to our readers.—ED.]

One of the lay missioners of the Unitarian Van Mission has a novel method of dealing with juvenile obstruction. He promises the boys and girls that "if they are good," they shall have a peep behind the scenes on the last night of the visit! This generally has the desired effect, and the more boisterous spirits hold themselves in check for the sake of that great surprise which is in store for them.

Is is perhaps a question when the great occasion comes if the missioner does not reflect that it would have been better to suffer a little all the time than to endure this great agony all at once! They simply swarm. Great lads and wenches, and toddlekins, over the steps and the platform, with all the eyes in their head concentrated in that momentary glance into a new world. And as there are only steps on one side it wants a strong man to swing them off on the other and land then safely after the thrill. He indeed realises the folly of the whole proceeding! The master of the ceremonies, who has secured his own peace and comfort by this species of bribery and corruption, stands there regulating the traffic, while his comrade bends beneath the oft repeated burden.

And he sees more of the game too. For while the man of affairs stands there delighted with the never ending stream, and is in a way proud that so many of the young folk should have come to see his wagon, —this also is a form of human vanity—his partner on the ground hasn't breath enough left to warn him that the young beggars are running up again, and again. And of course, it is the master who should see to this, for while it is possible to stop them having a second turn, once they have boarded the craft, you are bound to let them off again, and so the discovery takes place at the wrong end.

But the wonder of the young folk is less than that of many grown-ups who invade a van apparently for no higher end than to find out how its inhabitants manage about the sleeping! And even where curiosity does not extend so far there is nearly always on the face of the beholder a subdued anxiety such as you will see at the entering in of kings' palaces, for indeed the one is scarcely less familiar than the other. At times too, you detect a side glance as though to gain assurance of the sanity of those who can yield the comforts of a well conducted home for such a nondescript affair.

But if men should follow the serious historian they would find that there is good ground for the contention that at the beginning of things, generally speaking, all the best people were caravanners. The aristocracy among the nomads of old perhaps had something of the sort! We are told too, that the first great engineer in the world's history was the inventor of the wheel, and it may well be asked how it was that his mechanical genius took this direction? "Had he," asks one who knows all that is worth knowing about these matters, "had he prophetic visions of all the wheel would come to mean in future centuries? Did he dream that he was taking the first step towards turbines, dynamos, and motor bicycles? Nay. He had found that his caravan was heavy and unwieldy on her runners, and his invention was designed to improve her travelling powers."

Besides after all bricks and mortar are rather emblems of our limitations. The industrial revolution carries with it the semi-compulsion of a species of prison house of brick and stone. Men do not live where they would but where they must. They are fixtures and have no further use for wheels. But there is a wise reflection to the effect that if somewhere in its march through the ages, civilisation had taken a different turning, then instead of describing a caravan now as a wheeled house, we might have looked upon the house as the real phenomenon—a wheelless caravan!

It is true that to-day large numbers of intelligent people are resorting to van life as a means of bringing them into the most intimate relation with nature, and others, not less intelligent, are employing vehicles of this description for purposes of which it is proposed to say something in a later note. But there are also some 70,000 habitual van dwellers in this country, whose doings are worthy of a passing word in our next issue.

A Friendly Appeal.

To Persons not Connected with any Religious Denomination.

It is said that an increasing number of adults in all our large towns attend no place of worship. That is probably true. But it is assumed that these are all either degraded or irreligious. This is by no means the case. It is, on the contrary, notorious that a large number of persons, particularly intelligent working men, absent themselves from public worship simply because the churches, as a rule, do not interest them—do not, in fact, supply them with what they need. It is to this class we appeal, believing that we have something to offer which, if it were understood, would be a help and a comfort to thousands.

The Unitarian Christian Church is practically an unsectarian Church. It has no verbal, final, creed; it recognises no right of inquisition into the faith of its members; it has no Synod or Assembly within its borders. Its Faith is based upon the known laws of God, the teachings of history, the Bible, and the moral sense. The Church is, in our eyes, equivalent to the classroom of the student, with the added influence of religious communion and the hallowing uses of prayer.

Our teaching relates mainly to character and life, believing as we do, that men are neither lost nor saved for their opinions, but that we shall reap hereafter what we sow here, and that a good life in this world is the germ of the blessed life in the next.

—John Page Hopps.

If after reading our leaflets, and joining in our meetings, you find in our Unitarianism what is reasonable, what meets your commonsense, and what you cannot help agreeing with, we give you a friendly invitation to join our fellowship, and we ask you to co-operate with us in making these principles of religion widely known. Wherever there is a Unitarian Church you will be welcome; and where there is no church we invite you to come in as a member of the Van Mission, and to keep in touch with us through the post, and by means of our literature. Whether you join us or not if you are interested in the development of modern religious ideas, we welcome your enquiries, and are glad to lend you our books, and to correspond with you. Applications for information, etc., to be addressed The Van Mission, Clovercroft, Buckingham Road, Heaton Chapel, near Stockport.

If ever religion becomes artificial and unreal, is it not because it has somehow lost grip of the whole of our human nature, and has restricted its sphere to one department of life or compartment in man supposed to correspond with his spiritual interests? Certain proposed substitutes for religion fail to satisfy for the opposite reason, that they neglect the spiritual side of human nature.

—H. Thiselton Mark.

Home Circle.

IF.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing!

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another,
God give me love, and care, and strength
To help my toiling brother!

—"Morning Star."

SWEETBRIAR.

There is the story of a young woman who was spending the day with a party of friends in the country, rambling through the woods and among the hills. Early in the morning she picked up a piece of sweetbriar and put it in her bosom. She soon forgot that it was there, but all day long, wherever she went, she smelled the spicy fragrance, wondering whence it came. On every woodland path she found the same odour, though no sweetbriar was growing there. On bare fields and rocky knolls, and in deep gorges, as the party strolled about, the air seemed laden with the sweet smell. The other members of the party had their handfuls of all sorts of wild flowers, but the one fragrance that filled the air for her was the sweetbriar. As the party went home in the boat she thought, "Someone must have a bouquet of sweetbriar," not dreaming that it was she who had it.

Late at night, when she went to her room, there was the handful of sweet briar tucked away in her dress, where she had put it in the morning, and where, unconsciously, she had carried it all day. "How good it would be," she said to herself as she closed her eyes, "if I could carry such a sweet spirit in my breast that everyone I meet should seem lovely."

The incident suggests the secret of a beautiful, Christ-like life. The only way to be sure of making all our course in life a path of sweetness is to carry the fragrance in our own life. Then, on the bleakest roads, where not a flower blooms, we shall still walk in perfumed air, the perfume carried in our own heart. We find anywhere what we take with us. If our hearts are sweet, patient, gentle, loving, we shall find sweetness, patience, gentleness, and lovingness wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy, and suspicion on every path. If you have sweetbriar tucked away in your bosom, you will discover that fragrance of sweetbriar on every person you come near to. This is the secret of that fine art some people possess of always finding only good and beauty in others. They have goodness and beauty in themselves. —J. R. Miller.

WORDS AND DEEDS.

"The great words never were writ,
The great songs never were sung;
They that were greatest did their deed
Without the pen or tongue.

The word from a heart of flame
Blazed and flickered and died;
The moving song the minstrel sang
Passed with the time and the tide.

But the words that never were writ,
And the songs that never were sung,
In the silent heart of heroes wrought
Without the pen or tongue.

Instead of the word—a deed;
Instead of the song—a man;
The things that are greatest were fashioned thus
Since the world began."

WHAT SAVED HIM.

A Piedmontese nobleman, weary of life, was hurrying along a street to the river, purposing suicide, when he experienced a sudden check from the pull of his cloak by a little boy, who unceremoniously wanted to gain his notice. He thus accosted him:—"There are six of us, and we are dying for want of food." The nobleman said to himself, "Why should I not relieve this wretched family; I have the means; it cannot detain me many minutes?"

He went to the scene of misery—he threw them his purse—the poor people's burst of gratitude overcame him—it went to his heart. "I will call again to-morrow," he cried, exclaiming, "Fool that I was to think of leaving a world where so much pleasure was to be had, and so cheaply!"

THE FEAR OF RIDICULE.

One of the pests which dog civilisation, the more so the further it advances, is the fear of ridicule, and seldom has the contagion been so obnoxious as in England at this day. Is there anybody living who has not often been laughed out of what he ought to have done, and laughed into what he ought not to have done? Who has not been a runagate from duty? Who has not stifled his best feelings? Who has not mortified his noblest desires, solely to escape being laughed at? And not once merely, but time after time; until that which has so often been checked becomes stunted, and no longer dares lift up its head. And then, after having been laughed down ourselves, we, too, join the pack who go about laughing down others.

Unitarian Covenants.

First Church in Salem (adopted 1629):—

"We covenant with the Lord, and one with another and do bind ourselves in the presence of God to walk together in all his ways according as he is pleased to reveal himself unto us in his blessed word of truth."

At Cincinnati, Ohio (adopted 1879):—

"We whose names are here recorded, join ourselves together, heart and hand, as members of the First Congregational Church of Cincinnati, for the maintenance of a free, rational, and liberal worship, the study and practice of the religious life, and to promote truth, righteousness, reverence, and charity among men, and we cordially invite to our fellowship all who sympathise in these purposes and will co-operate with us in working for the Kingdom of God."

Des Moines, Iowa (1877):—

"Recognising the Fatherhood of God, the Brotherhood of Mankind, receiving Jesus as Teacher, seeking the 'Spirit of Truth' as the Guide of our lives, and in the hope of immortal life, we associate ourselves together to maintain the public worship of God, and to promote the welfare of humanity."

St. Paul, Minn. (1879):—

"As those who believe in religion; as those who believe in freedom, fellowship and character in religion; as those who believe that the Religious Life means the thankful, trustful, loyal and helpful life; and as those who believe that a church is a brotherhood of helpers, wherein it is made easier to lead such a life,—we join ourselves together, name, hand and heart, as members of Unity Church. To sign this bond of fellowship is a solemn act of faith, of brotherhood, and of consecration. Of faith in certain high ideals of life which we revere as more important than any intellectual beliefs whatever. Of brotherhood to the men and women who here join themselves together, name, hand, and heart. Of consecration because one cannot take a pledge like this, of religious faith and fellowship save in a reverent, earnest and unselfish spirit. To join our church, then, is to enter into a covenant of love and service and right endeavour with each other and to do this thoughtfully and reverently, as before One whom most of us rejoice to think of as 'Our Father.' All who in this reverent and earnest spirit believe that, our church home is truly their church home, and who feel that that which our church stands for in religion is what they mean their life to stand for,—all such, provided none show good reason for objection are welcomed heartily within our fellowship."

Quincy, Ill.:—

"We believe: That religion is natural and needful to the human soul; that the many things of the Universe have their being in Life, Power, Majesty, Righteousness, Mercy, and Love; that the universe is beautiful and beneficent order, in which 'is no variableness, neither shadow of turning.' 'That all things work together for good'; that the Infinite Life in which we have our being is power in the world to destroy the wrong, to establish the right; that no good thing is failure, and no evil thing is success; that we ought to reverence all holy saints, seers, and prophets who 'have wrought righteousness' and bless them for the light of their wisdom and goodness; that we ought to work to make the world better; that character is the supreme matter,—not the beliefs we hold, but what we are in the heart; that in the search for truth we ought to hold fast to freedom for ourselves and for all men; that we ought to welcome to our fellowship all who are of earnest and sincere spirit and humble lovers of the truth; that we should set the bond of human brotherhood high above that of creed or church; and that we ought not to hold theological beliefs as conditions of our membership. In these principles, and that we may help, comfort, cheer each other, we join our hearts and hands in this church, and hereto set our names.

Ann Arbor., Mich.:—

"Believing in that religion of nature and the human soul which existed before all bibles, which has uttered itself with greater or less clearness, through the religious teachers of all lands and ages, but which was taught and impressed upon the world with unequalled power by Jesus of Nazareth, the Great Prophet of God, from whose words and life came Christianity, we, the undersigned do hereby associate ourselves together as a Christian Church for the purpose of promoting that religion in ourselves, and in society around us by maintaining regular meetings for united worship, by earnestly seeking truth together, by cultivating among ourselves a spirit of sincere and loving brotherhood, and by endeavouring in every way in our power to do good in the world. Imposing no creed upon the consciences of any we cordially welcome all to a place among us who sympathise with us in these our general aims."

UNITY AND SOLIDARITY.

Nothing is more characteristic of our best northern thinking than the ideas of unity and solidarity. The time has gone by when philosophers discoursed about man as a solitary individual, and economists deduced theories from some Robinson Crusoe stranded on an imaginary island. Science has brought us back to the truth that humanity is organic. And this tremendous fact that we are members one of another has assumed new prominence in Christian teaching, and claims a place in Christian experience, far other than it received a century ago. We realise that isolation is not the law of the spiritual life. Wherever that life grows deep and strong it shows itself in a passion for Christian fellowship, and exults in the communion of the children of God.

—T. H. Darlow.

Unitarian Christianity

(By the Rev. W. E. Channing, D.D.).

We regard the Scriptures as the records of God's successive revelations to mankind, and particularly of the last and most perfect revelation of His will by Jesus Christ.

Our leading principle in interpreting Scripture is this, that the Bible is a book written for men, in the language of men, and that its meaning is to be sought in the same manner as that of other books.

We believe in the doctrine of God's UNITY, or that there is one God, and one only. We understand by it that there is one being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong. We object to the doctrine of the Trinity, that, whilst acknowledging in words, it subverts in effect the unity of God.

We believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. We complain of the doctrine of the Trinity, that, not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conceptions of his character.

We believe in the MORAL PERFECTION OF GOD. We believe that God is infinitely good, kind, benevolent, in the proper sense of these words; good in disposition as well as in act; good not to a few, but to all; that God is just; but we never forget that his justice is in perfect harmony with his mercy. We object to systems of religion which prevail among us, to that system which arrogates to itself the name of Orthodoxy,—that they take from us our Father in heaven, and substitute for Him a being whom we cannot love if we would, and whom we ought not to love if we could.

We believe that Christ was sent by the Father to effect a moral or spiritual deliverance of mankind: to rescue men from sin and its consequences, and to bring them to a state of everlasting purity and happiness.

We believe that all virtue has its foundation in the moral nature of man,—in conscience, or his sense of duty, and in the power of forming his temper and life according to conscience. We believe that these moral faculties are the grounds of responsibility, and the highest distinction of human nature, and that no act is praiseworthy any further than it springs from their exertion.—We object strongly to the idea of many Christians respecting man's impotence and God's irresistible agency on the heart, believing that they subvert our responsibility and the laws of our moral nature, that they make men machines, that they cast on God the blame of all evil deeds, that they discourage good minds, and inflate the fanatical with wild conceits of immediate and sensible inspiration.

Our prayer to God is, that Christianity, purified from error, may put forth its almighty energy, and prove itself by its ennobling influence on the mind, to be indeed "the power of God unto salvation."—(Compiled from a "Discourse at the ordination of Rev. Jared Sparks, Baltimore, U.S.A., 1819).

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

Our Society is just now kept very busy with the correspondence arising from the advertisement offering Unitarian literature inserted in the "Christian Commonwealth." A large proportion of the letters come from Wales, and show what a religious wakening there is, and how thought is beginning to broaden.

I give a few quotations from the many letters lately received:—

"I have received the pamphlets quite safe, and am proud to say this is the teaching I have so long felt in need of. Being a member of the Primitive Methodists I have been brought up in the doctrines of man's total depravity, the atonement (old style) and everlasting hell for all unbelievers; but since I have commenced to do a little thinking for myself I can no longer accept such doctrines, and am proud to bear testimony to the great help I have received from a Unitarian minister who preached at one of the Unitarian Van meetings here a few weeks ago. He took for his text, "What must I do to be saved." Here I could breathe the pure air of Divine love and life! I have now left the Primitives to go to the Brotherhood, where I can have the teaching, and where I feel quite at home. Please send the following pamphlets, for which I enclose stamps."

A Welsh student writes:—

"I thank you and your Mission for the prompt way in which you fulfilled my wishes. I have just read the pamphlets and find valuable knowledge in them. I hope they may help for my future study. Have you pamphlets dealing with the Trinity? I have just read 'Things Old and New' in Welsh, and it has greatly inspired me."

A working man from South Wales writes:—

"Dear friend,—I was pleased to receive the pamphlets. I am so fond of reading, particularly on religious subjects. These pamphlets have enlightened me considerably; I was delighted with the one by J. Street on Jesus. I should like to see more of this news spread in the country, because it is really good news, and I wish all Unitarians God-speed."

The following letter from South Wales is a tribute to Unitarianism and to the liberalising influence of the "Christian Commonwealth":—

"I am very much obliged for your second parcel of booklets; the more because my appetite had been whetted after reading the first lot, and I

am afraid I should not have summoned up courage to take further advantage of your kind offer. I may say that if the short studies which you have already been kind enough to send me fairly represent the views of Unitarians, then I am a Unitarian, although it is only fair to say that the 'Christian Commonwealth' had already prepared the ground. I have had my doubts for the last year or two of the orthodox view of religion, as propounded by our ministers (Calvinistic Methodists) with regard to the miraculous birth, eternal punishment, and especially their view of the Atonement. It is not that they ask too much from us (in one sense), but it is that they do not ask enough. The burden of their exhortations is 'Believe and you are saved,' or 'Trust to Christ,' which carries with it the idea that everything that can be done has already been accomplished, and that there remains nothing more for men to do. Morality is something apart from religion. Through some strange process of reasoning it conveys some kind of stigma. 'He is only a moral person' is an expression often heard. 'Faith, not works; the latter is of the devil. The sacrifice has been made once for all.' Unitarianism has been taught as being something —well! outside the pale of religion, something so entirely antagonistic to the spirit of the New Testament, that for an Unitarian to reach the kingdom is something not to be thought of. But thank goodness the dawn is breaking: the young men in the churches are beginning to think for themselves. The booklets you send will be handed round to my friends, and I am certain that they will be appreciated."

We have received interesting letters from abroad:— from Ceylon, New Zealand, Vancouver, and the Mauritius, India, and from Freetown, where there is quite a large group of readers. We shall give some particulars about these in a later number of the "Unitarian Monthly."

Notes and News.

Miss Frances E. Cooke, whose death is recorded, was the authoress of many interesting biographies, some of which are well known as class-books in Unitarian Sunday Schools: The Story of Theophilus Lindsey, of Channing, of Theodore Parker, the life of Dorothea Dix, and others, not forgetting "Footprints."

Mr. J. W. Scott, Bolton, Treasurer to the National Triennial Conference, has been made a Baronet, also Mr. M. H. Lakin, of Warwick, both Unitarians.

The Rev. V. D. Davis, B.A., ceased to be Editor of the "Inquirer" June 25th, after 11½ years in that position, and he was succeeded by the Rev. W. H. Drummond, B.A., late of Belfast.

The Marian Pritchard Memorial Fund has totalled £49 6s. The donations include contributions from 111 Sunday Schools. The memorial will be a portrait in oils, and each contributing school will receive an autotype copy.

The Missionary Conference is a body of ministers. The year 1910 will be the Jubilee of its establishment. The Rev. J. C. Street, who was happily restored to health and at the Conference on July 1st, showed much of his old-time vigour, was elected to be Jubilee President. The Conference is also undertaking open-air and other mission work as auxiliary to other agencies.

Open-air meetings conducted at Burslem by the Rev. G. Pegler, B.A., have been assisted by ministers sent by the Missionary Conference.

The Rev. E. W. Sealy, M.A., and his people have been having open-air meetings on the Market Square at Blackburn with gratifying success.

The closing of the sessions of the Manchester College, Oxford, and of the Unitarian Home Missionary College, Manchester, took place at the end of June, with public examinations and other meetings. Wednesday, June 23rd, was prize day, and the conclusion of the session of the College at Carmarthen. Very encouraging reports of work and of students were given at all three institutions. The Rev. J. M. Lloyd Thomas's valedictory address to the students in Cross Street Chapel, Manchester, was a remarkable vindication of freedom of utterance for preachers.

On June 28th, a memorial tablet to Dr. Joseph Priestley was unveiled at the Unitarian Chapel, Nantwich, where he was minister, 1758-1761.

There was a dedication of an "Aunt Amy Cot" and unveiling of a memorial tablet in memory of Miss Marian Pritchard at the Winifred House Home on June 26th.

Lord Airedale (formerly Sir James Kitson) is the new President, Manchester College, Oxford.

The Rev. U. G. Pierce, D.D., Unitarian minister, Washington, U.S.A., has been appointed chaplain to the United States Senate in succession to the late Dr. Edward Everett Hale.

The Little Portland Street Chapel associated with Charles Dickens (once a pew-holder under the Rev. E. Tagart) and with Dr. James Martineau some years minister there—present minister, Rev. J. Page Hopps—has been sold, the concluding services having been held July 18th.

Mrs. Julia Ward Howe, authoress of "The Battle Hymn of the Republic," and a distinguished American Unitarian, now in her 91st year, has received the degree of Doctor of Letters, conferred by the Brown University, U.S.A.

The Rev. Dr. Cressey, minister, Brixton Unitarian Church, is about to conduct open-air services on Sunday evenings outside his church.

The University of Geneva has conferred the degree of Doctor of Theology on the Rev. Dr. Estlin Carpenter, M.A., Principal of Manchester College, Oxford, and on the Rev. C. W. Wendte, of Boston, U.S.A., in connection with the Calvin celebration at Geneva, July 5-10, which they attended.

The Lord Mayor of Birmingham, Mr. George Kenrick, who is a Unitarian, was knighted by the King at the recent Royal visit.

The Unitarian Van Mission has been hindered much during the past month by rainy weather, but in spite of it much good work is reported.

The Rev. F. Hall, blind preacher, Congleton, is creating quite a Unitarian revival in that town and breaking new ground also at Biddulph, a few miles away, where a new congregation has been formed.

MEETINGS: The Missionary Conference was held July 1st, at Memorial Hall, Manchester; the Ministerial Fellowship, annual meeting, Memorial Hall, Manchester, June 30th; Annual Meeting, assembly of West of England Churches, at Exeter, June 23rd; Liverpool District Branch League of Unitarian Women at Chester, July 1st; North Cheshire Unitarian Sunday School Union at Glossop, July 3rd; Oxford Summer School, National Conference Union for Social Service, July 12-16.

PULPIT CHANGES: Rev. Ephraim Turland resigns at Newbury at end of September; Rev. John Ellis, District Minister, Yorkshire, has accepted appointment to the Stratford and Forest Gate Churches, London, commencing at beginning of October; Rev. C. C. Coe, Bournemouth, resigned; Rev. G. L. Phelps (Evesham), appointed to Holywood, Co. Down; Rev. H. McLachlan, M.A., B.D. (Leeds), appointed to Chapel Lane Chapel, Bradford, Yorkshire; Rev. T. M. Falconer, B.Litt., inducted at Dudley, June 26th; Rev. W. T. Davies, U.H.M. College, inducted at Wakefield, July 3rd; Rev. Walter Short, B.A., U.H.M. College, inducted at Stalybridge, July 10th.

DEATHS: Miss Frances E. Cooke, June 22, Oxton, Birkenhead, 69; Mrs. Joseph Leigh, Swinton, Manchester, June 16th, 77; Mrs. J. B. Lloyd, of Liverpool, June 18th; Mrs. Charles Thomas, Bristol, June 21st, 85; Mr. David Davies, Llandyssul, South Wales, father of Rev. J. Tyssul Davies, B.A., June 23rd, 72; Mr. William Legassick, Cardiff, June —, 70; Mr. John Fretwell, formerly of London, England, at Attleboro', U.S.A., July 2nd, 72; Miss A. A. Shaen, Great Malvern, July 6th, 85.

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UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Road, Hampstead, London, N.W., and Miss Violet Preston, 9, Ladbroke Gardens, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., Parsonage, Hyde-road, Mottram, Manchester; Young Days, 1d. monthly—a magazine for children,—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.

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— OR —
THE COMMITTEE .

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